

The Christian Century

Volume XXI

CHICAGO, ILL., OCTOBER 20, 1904

Number 41

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

The Christian Century Co.
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

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Terms, \$1.50 a year. Foreign subscriptions
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INVOCATION

Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily
thought,
That our poor souls may strengthen as
they ought
And starve not on the husks of yester-
day,
Living a life that men shall love to know
Has once been lived on this degenerate
earth,
And sing it like some tale of long ago
In ballad sweetness round their house-
hold hearth.

—Phillips Brooks.

WAR AND PEACE

TUST at the present time, when
the public prints are full of re-
ports concerning the war in the
Far East, there is a gathering
volume of feeling throughout the civilized
world in condemnation of war and its
horrors, and an earnest effort in behalf
of peace. Resolutions are being passed
by gatherings of religious, social and edu-
cational character upon the subject of
peace and its promotion. A great con-
vention has just been held in the City
of Boston considering the best methods of
bringing about international arbitration.
One of the most significant gatherings at
St. Louis this summer has been in the
interest of world-wide peace, and writers
of every nation worthy of being called
Christian or even civilized are pointing
out the belated character of an appeal
to arms after so many centuries of Chris-
tian teaching.

Count Tolstoi, himself a Russian, in
the midst of those eager preparations for
war with which his nation resounds at
the present time, cries out in anguish
against the war spirit, and pleads not
only with his emperor and his country-
men, but with all men, to use their influ-
ence to stop the horrors of this the great-
est of all crimes, the murder of one's
fellowmen.

THE BOSTON PEACE CONGRESS

ONE of the most notable of mod-
ern congresses was held in Bos-
ton last week. It was the Inter-
national Peace Congress, and
though this was not its first ses-
sion it was the most significant. Amer-
icans took a notable part in the proceed-
ings, and Sec. Hay made an address
which will find a response in the hearts
of all men who love the traditions of this
country when he declared that war must
cease and that it was our heritage from
the men who by the inevitable hand of
mail obtained our freedom that we
should be a nation of peace. He agreed
with Count Tolstoi in the belief that re-
ligion was the one cure. The Congress
petitioned the two nations now at each
other's throats in the east to listen to
proposals of arbitration from neutral
powers and stop "a war which afflicts
humanity, hinders legitimate commerce
and impedes the progress of the world
in the pathway of civilization and
peace." This appeal was also extended
to the powers signatory to the Hague
convention. Resolutions were passed
favoring a Pacifergent Alliance to be
formed by the great powers and all
others who will join pledging themselves
to the peace of the world. The presi-
dency would go to the various nations
in alphabetical order with a one year
tenure of office. Any meditated infrac-
tion of the world's peace would come
immediately under the alliance's notice
and efforts would be made to get the
trouble arbitrated. Force would be used
if grave attempts were made to bring
about a conflict without at least one
year's notice of withdrawal from the
alliance by the power or powers engag-
ing. Robert Treat Palm of Boston is
president and the meeting next year will
be held at Lucerne.

MR. STEWART'S CAMPAIGN

THE re-election of Oliver W. Stew-
art to the Illinois Legislature is
a matter of much more than ordi-
nary interest to lovers of law
and order.

Mr. Stewart is a Prohibitionist. He is
most emphatic in his allegiance to the
platform of the Prohibition party. He is
chairman of the National Prohibition
Committee, and his re-election means
the approval to that extent of the Pro-
hibition party and its purpose to rid the
nation of the saloon. For this reason

alone Mr. Stewart ought to be re-elected,
and every lover of righteousness in the
Fifth District ought to labor earnestly
for the success of Mr. Stewart's cam-
paign.

But more than this is involved in his
election. Mr. Stewart is the representa-
tive of a reforming influence in the Leg-
islature which made itself felt during
his first term, and which will be greatly
increased by his return to that body.
There are many methods of legislative
procedure which can only be learned by
practice. In every instance where hon-
esty, straightforwardness and economy
were concerned in any form of legisla-
tion during the last season, Mr. Stewart
was found on the right side. His friends
may rest assured that his power will be
greatly increased during the coming ses-
sion, and that without mere party claims
Mr. Stewart will stand for the things
in which Christian citizenship is most
concerned. The men against whom he
is making his fight in the district are the
representatives of party politics. Excel-
lent men they are, but not one of them
is known for a single principle that is
not connected with machine methods.
For this reason, if for no other, Mr. Stew-
art ought to be re-elected.

That this will be the outcome, we be-
lieve. Many of the most representative
citizens of Hyde Park, without regard
to party, have pledged him their sup-
port. The Municipal Voters' League has
endorsed him in strong terms. It only
remains for his friends to do their duty.
Every Prohibitionist will see that, as far
as he is concerned, this is done. Those
who are not Prohibitionists, but are still
interested in clean and honest govern-
ment, will wish to have fellowship to
the same end. If Mr. Stewart falls of
election, it will simply be because those
who favor his return to the assembly
are over confident, and do not exert the
proper effort in his behalf.

THE VISITOR

ONE of the most aggressive and
resourceful organizations for the
accomplishment of religious work
is the Young Men's Christian
Association, and there are many indica-
tions that earnest effort is being made
by many of its leaders to bring it into
line with the most approved type of
teaching and activity. Hitherto there
has been not a little aloofness between
this organization and the church, on the
one side, and educational work, upon the
other. The church has frequently felt
that the association was a kind of inter-
loper in its field, and that it interfered
in some degree with the work the church
was trying to do. Normally this should
never be the case. If it has so happened
at times, probably it is because the
church is not doing all the work for
which it was intended, and the associa-
tion is only claiming the privilege of

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service wherever it is needed. On the other hand, the college and university, to say nothing of the theological seminary, have regarded the educational work done by the Y. M. C. A. as a belated and unscientific sort of teaching. Especially has this opinion prevailed regarding the methods of Bible study employed by the association. At least there was some reason for this opinion, and probably in not a few of the associations there still persists a type of teaching upon biblical and religious questions which will not square with present day standards.

The outlook, however, is exceedingly encouraging. The association in many places is adjusting itself to the best ideals of educational work and of Christian service. It is interesting itself sincerely in not only the physical and social development of men, but in their intellectual training and their Christian culture. Wherever the association sets itself to the discussion of the foremost questions of religious and biblical teaching, and secures as teachers and public speakers the type of men who are leaders in Christian education, there can be no question as to the result. It is a noticeable fact that the Y. M. C. A. has during the past five years laid hold of a totally different body of men, literature and text books from those used hitherto. The text books of the association are to a larger degree than formerly being written by men specially prepared for that service. This is not only true of the works upon Bible study, but of those which relate to other lines of Christian education. The introduction of such volumes as those produced by Professors Coe and Starbuck and President Hall upon Christian experience and religious pedagogy cannot fail to work advance in the religious outlook of the association men. The employment of modern text books, methods and men in those lines in which the association has been regarded as most conservative is a significant step. Recently in the Central association of Chicago a change was made from the International Sunday School Lessons to those of the Bible Study Union, or Blakeslee system. This was no revolutionary step, but in harmony with an increasing demand on the part of the large body of teachers which has gathered every Saturday noon for many years to study the lesson for the coming day. The experiment will be watched with interest, but already the association men believe that it is destined to solve some of the problems of their Sunday School constituency.

A week ago the Visitor had an opportunity of observing something of the work accomplished by the association in a southern city. Louisville, Ky., is the metropolis of the Blue Grass State, the home of Henry Watterson and his *Courier-Journal*, and of "Mrs. Wiggs of the Cabbage Patch." The Y. M. C. A. has come into possession of an old though commodious residence at the intersection of Broadway and Fourth avenue, which has been remodeled so that it serves admirably for present purposes. The general secretary is W. I. McNair, who came to Louisville from the University of Virginia, where he had charge of the college Y. M. C. A., and was practically the director of religious matters in the

university. The Visitor well remembers his admirable service in connection with the organization of the Bible Chairs at Charlottesville. Very much of the success of that enterprise during the first two or three years was due to Mr. McNair's untiring zeal in its behalf. A Presbyterian, and a former student of Princeton Theological Seminary, where he was preparing himself for the ministry, Mr. McNair gave himself with earnestness to the Bible Chair work at the University of the "Old Dominion State," and made possible the recognition of that work by the university community in ways which otherwise it would have taken a much longer time to secure. There was wisdom in calling him from this field to such a city as Louisville. He regards it as providential that his energies were devoted to his present task. The association is growing rapidly under his direction. A large number of men are engaged in Bible study, the classes for which have already been organized for the present year. The men's mass meeting of the association and its friends is held on Sunday afternoons at the Masonic Theater, where an audience filling the main floor took hearty part in the exercises of the day. Several of the city ministers were upon the platform or in the audience, and manifested their deep interest in the work the association is undertaking. While the seminaries at Louisville maintain an attitude of reserve toward the work, their students are not slow to understand its advantages, and assist by their presence and co-operation.

The Visitor enjoyed the forenoon service at the Central Christian Church, on the corner of Fourth and Walnut streets. Dr. E. L. Powell loses no element of effectiveness and power with the increasing years of his pastorate in Louisville. He is one of the most conspicuous and notable figures in the ministerial life of the city. His voice is heard upon public questions, and always with attention. Once a month his evening audience, which crowds the large auditorium of the church, is taken to a neighboring theater, and even there scarcely finds accommodation. This monthly plan brings many of the theater audience to the church for the other Sunday evenings, and is pronounced a successful experiment. The service of the Sunday morning was simple and satisfying. The theme was the "Ascension of Jesus," and the discourse was listened to with close attention by a large audience present. There were additions at the close of the service. In the evening the Visitor dropped in at the Broadway church, where J. B. Briney ministers in the interval of pastorates. The congregation comfortably filled the room, and a noticeable proportion was young people. The discourse was upon the theme, "Prophecies Regarding the Overthrow of Babylon." The other churches of the city are reported as prospering. Brother Tinsley of Parkland was present at the association service in the afternoon, and reports his work progressing favorably.

Some men think that rejoicing in the Lord is the same thing as gloating over your enemies. There are too many people to whom God has given wings who are complaining of sore feet.

GENERAL NEWS

DR. SAMUEL IVES CURTISS, for many years connected with the Chicago Theological Seminary, died in London during the last days of September, on his way home from Palestine, where he had spent the summer in archaeological work. Professor Curtiss was a scholar of high standing in the Semitic field. He was a student of the elder Delitzsch at Leipzig, and later published a memorial volume regarding his teacher. His work at the seminary in Chicago was of a high order, and his personality was such as to make him a welcome figure in circles where he was known. A few years since he began the study of the present religious conditions in Syria as illustrative of the Semitic life of the biblical age. These studies were gathered in a volume entitled, "Primitive Semitic Religion To-Day," which has attracted wide attention. Professor Curtiss was carrying on these same studies during the present season. His sudden illness in London was without forewarning, and his death there was only known to two or three persons with whom he had business relations. The body was embalmed and sent home. Professor Curtiss will be greatly missed, not only at the seminary, but in the circles of the Congregationalists, and by all who knew him.

In a recent number of The London Times a trenchant article appeared from Tolstol, under the title, "Bethink Yourselves!" One of his sentences is this: "It is as if there had never existed Jesus and his teaching of human brotherhood and love of God and of men. One recalls all this to mind, and looks around on what is now taking place, and one experiences horror less at the abomination of war than at that which is the most horrible of all horrors—the consciousness of the impotency of human reason. That which alone distinguishes man from the animals, that which constitutes his merit—his reason—is found to be an unnecessary, and not only a useless, but a pernicious addition, which simply impedes action, like a bridle fallen from a horse's head, and entangled in his legs and only irritating him."

In his address before the Peace Congress at Boston, Secretary Hay pointed out most convincingly the fact that relief from the horrors of war can only come through the spread of religion and the fuller appreciation of its sanctions and support. To the same purpose Count Tolstol speaks, when he says:

"So that, however strange this may appear, the most effective and certain deliverance of men from all the calamities which they inflict upon themselves and from the most dreadful of all—war—is attainable, not by any external general measures, but merely by that simple appeal to the consciousness of each separate man which nineteen hundred years ago was proposed by Jesus—that every man bethink himself, and ask himself, who is he, why he lives, and what he should and should not do."

The old Catholic movement which 30 years ago made such a stir in the religious world is still alive. Whatever the famous Pere Hyacinth may yet be doing

In relation to it, those that in the present represent that movement, a few weeks ago held a congress in Switzerland, which was attended by 300 delegates.

The Russian Church was represented by a priest named Jakschitch, and the American Episcopal Church by Bishop Brent of the Philippines. One archbishop and four bishops of their own denomination were present. The Old Catholic Synod of Switzerland met at the same time and place, showing steady if slow progress and revealing a deeply spiritual life. One hundred and fifteen children were confirmed at the Sunday service, the whole population of Olten being but 10,000. For the first time in the history of the movement an inter-communion was held, at which representatives of the Protestant Episcopal churches took part by invitation, the Russian declining. The Old Catholics, it should be remembered, came into being as a revolt under Dr. Dollinger and others after the proclamation of the dogma of "papal infallibility" as a necessary part of the Catholic faith.

Until a fair basis of settlement or adjustment has been arranged between the Free and the United Free churches of Scotland, the religious world will continue to be intensely interested in the grave controversy. To the present hour no such adjustment has been reached between the two conflicting parties; although at this moment they are in solemn conference in the City of Edinburgh. In the interim, \$300,000 has been subscribed by the members of the United Free churches to carry on their work, independent for the time, of invested funds which are now tied up by the courts.

The awful outrages perpetrated by the government of Leopold, King of Belgium, as ruler of the Congo Free State, on the vast multitudes of poor benighted Africa, cry to every civilized force in the world for pity and protection. Ultimately the just and pitying God of the heavens will hear and help, will eventually come, if not by the still, small voice, then by the lightning and the thunder He will surely execute justice and judgment.

NEW SAYINGS of JESUS

A. L. Ward

NEW Sayings of Jesus have just been issued by the Oxford University Press. In 1897 scholars were stirred by the announcement of the finding of the "Logia" papyrus on the site of Oxyrhynchus, an ancient city of Egypt on the desert. These were published under the title "Sayings of Our Lord." The "New Sayings" were found last February at the same place. It is believed by the editors, Bernard P. Grenfell and Arthur S. Hunt, that the two papyri are of about the same age, both belonging to the third century after Christ, and form a part of a record of the life of Jesus similar to that of Matthew, or Luke, resembling the latter somewhat more than the former. The writing is that of an upright uncial of medium size. The sayings are introduced by "Jesus saith," and preceding the whole is a brief introduction. The papyrus is so mutilated that a translation is impossible, but the

following is offered by the editors, words in parentheses being supplied by them.

"These are the (wonderful?) words which Jesus the living (Lord) spake to . . . and Thomas, and he said unto (them), every one who hearkens to these words shall never taste of death."

1. "Jesus saith, let not him who seeks . . . cease until he finds and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest."

2. "Jesus saith (ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in heaven? . . . the fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea (these are they which draw) you, and the kingdom of heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that you are the sons of the (almighty?) Father; (and?) ye shall know that ye are in (the city of God?) and ye are (the city)."

3. "Jesus saith, a man shall not hesitate . . . to ask . . . concerning his place (in the kingdom. Ye shall know) that many that are first shall be last and the last first, and (they shall have eternal life?)."

4. "Jesus saith, everything that is not before thy face and that which is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised."

5. "His disciples question him and say, how shall we fast, and how shall we (pray) . . . and what (commandment) shall we keep . . . ? Jesus saith, . . . do not . . . of truth . . . blessed is he . . ."

Luke refers to the fact of many accounts of the life of Christ. He seems to have looked upon his own account of Christ as one among these. May it not be possible that these "Sayings" are copies of one of these numerous lives of Christ?

The introduction to these "Sayings" is significant to one who has been trying to find the occasion for each of the great discourses of Jesus in the four Gospels. It seems to the writer that it would be a very worthy attempt to find the occasion for each of the group of sayings of the Master. This would give us the historical setting.

These "Sayings" indicate, also the presence of the speculative element in the early records of teachings of Jesus. These teachings resemble the synoptics. We have been wont to believe that John is alone in the presentation of Christ by this method. This Johannine method can thus be easily pushed back into the first century of the Christian era. This find will doubtless throw light on the whole Synoptic question. It will serve to show us the widespread interest in Christ's work and teachings.

Boston, Mass.

Every good man engages in three kinds of warfare—the offensive, defensive and suppressive.—W. A. Gardner, D. D.

Truth is a reality, not an opinion. Opinions change and rechange. Truth is the same "yesterday, to-day, forever."—Rev. J. M. T. Childrey.

THE CHURCH A SCHOOL of HAPPINESS

THE AUTHOR of "Ecce Homo" has said that the church is "the Moral University of the World—not merely the greatest, but the only great school of virtue existing."

The most active period in the history of the human mind has passed since this was written, and earnest efforts have been made, in the light of all modern research, to provide for a schooling of virtue apart from religion; but this statement is as true to-day as when it was written a generation ago. Not only is there no other great school of virtue, but no such school is possible, apart from religion. Religion is the foundation of moral inspiration, and all systems that dispense with it amount to but dead machinery, without motive power. That spiritual revolution which we call conversion is in very essence an enthronement of virtue, and it stands at the threshold of Christ's great school of character, whose further provisions tend to deepen, broaden and render permanent what conversion has begun. Ask science ask all worldly wisdom, to produce one such moral revolution as a true Christian conversion; ask the wisest of earth to build a moral school that shall arrest wickedest men in mid-career and transform them into angels of light. Yet who of us has not seen this marvelous thing done by the gospel of Christ? The world is as powerless here as it is to raise the dead. The moral miracle of all ages is the Christian gospel. No wonder Paul was not ashamed of it in the presence of Greek wisdom and Jewish miracle! "The old world knew nothing of conversion," says Carlyle; it was a new thing in spiritual history. Nor does the modern world know anything of it except through Christ. This going down into the depths of moral corruption and finding faculties buried, and quickening them into spiritual revolution until they rise to regnancy in the soul, is the most wonderful thing in the history of the human mind. How came that young man in Judea to know all this? How came he to frame a gospel that should work this wonder of the ages?

The world is keenly sensible of the need of moral education, but it stands powerless before the problem, because there can be no moral education worthy of the name without God. In this whole hemisphere of our being Christianity stands unapproachable and without a rival.

"For so the whole round earth is every way Bound with gold chains about the feet of God."

But this is not the main purpose of this article. To speak of the church as the world's great school of virtue is to tell but half the truth. The church is, broadly speaking, the university of the heart. As virtue has its seat in the heart the church becomes thus a school of virtue; but it is no more true that the heart is the seat of virtue than that it is the organ of happiness. All gladness, all joy, all bliss—all happiness is of the heart. A school of the heart will thus be no less a school of happiness than a school of virtue.

But does the heart need any schooling

for happiness? This is a very old world, and in many respects a very wise one; before its discoveries and achievements we stand dumb with amazement. The human intellect has proved to be a veritable Aladdin's lamp, which needs but to be rubbed (burnished by education) to bring forth palaces and all most wonderful things. Education is the word of magic behind all the wonders of modern civilization. Educate, educate, is the watchword on all lips. Even the vast needs of moral education are recognized, though the world is unable to compass it. But this wise old world has (amazing stupidity!) not even dreamed of the need of a school of happiness. With the barbarian and savage, it still deems the accumulation of the external means of happiness as the only requisite. Education everywhere else, but education has never been thought of here! Is there, then, no need of schooling for happiness? Is the heart perfect and all-sufficient for this, without training? No, no, in thunder tones comes from everywhere. One flash of thought and we glimpse a ghastly vision of failure and self wreckage—of human hearts hungry in the midst of plenty, of fatal mistakes running all from cradle to grave. The greatest painter of this generation, who has just died, was less noted for his genius than for his "gentle art of making enemies." He was always in hot water. Of two men similarly circumstanced one is happy, the other not. Where is the trouble but with the heart? There sits a shadow of melancholy hiding the sunshine of a whole life. Poor soul! Here toils another through all life along mistaken lines. The most pitiable thing in the world is the waste of happiness, that sweet water of life. No part of our nature cries louder for schooling than the faculties that relate to happiness. Yet the world has little intelligent conception of the subject, and no schools for happiness. In this department of culture it is still, save for what Christianity has done, at the barbarous stage. With the intellect among the stars and the heart a barbarian, what wonder that should life be disappointing!

Now, Jesus surveyed this entire subject with insight more than human, and in building his university of the heart made vast provision for education in happiness; and then cried with a loud voice, above the walls of a suffering world: "Come unto me, all that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." And they have been coming, coming, through all the sorrowful ages, and, bending to his yoke of service, have gone forth with shining faces.

Who does not want this schooling? Who that is happy would not be happier; who that is unhappy would not be happy?

In succeeding articles I shall speak of some of the courses in happiness provided for in Christ's school of the heart. Auburn, New York.

The Master's men are, of all men, the most masterly.

There is no forging ahead while following the ways that make men fall behind.

The Great Convention F. F. Grim



IT is in St. Louis, but not a St. Louis convention, save in the breeziness, hospitality and good fellowship that characterize the metropolis of the Southwest. It is an international convention; the corners of the world are here. These lines are written just at the close of the Sunday afternoon communion service, held in the Coliseum.

As usual, the Christian Woman's Board of Missions opened on Friday at 2 p. m., following a great gathering of several thousand Thursday night, when the Century Chorus Choir of 1,000 voices gave a concert, led by W. Daviess Pittman, our banker preacher. Each session of the C. W. B. M. showed deeper devotion, and increasing enthusiasm, reaching the climax Saturday afternoon in their closing session, when over \$6,000 was raised in cash, and pledges for the immediate enlargement of the work at Monterey, Mexico. The good women struggled heroically against the bad acoustics of the halls, and succeeded admirably.

Saturday night was devoted to Christian Endeavor, R. H. Waggener, national superintendent, reading a fine report, followed by H. A. Denton, Missouri's superintendent, in an address, "Has Christian Endeavor Reached a Crisis?" Mr. Denton warmed to his theme. He was facetious, satirical, eloquent. Then came a symposium by H. D. Smith, W. E. Rambo, J. A. Lord and others, all excellent.

The Lord's Day saw several score of the city pulpits filled by representative preachers, and all reports thus far indicate great meetings. The crowds were great, the sermons were great, the interest intense, and the enthusiasm contagious and climactic.

But when the immense throng poured into the Coliseum, Lord's Day afternoon, filling it from pit to dome, a company of from 10,000 to 15,000 Disciples, and in a holy hush broke bread together, then our hearts were inspired. Never before in the world's history was there such a meeting. The great choir led in the choice hymns of the church. The sea of song swelled and surged from the thousands of throats, eyes flashed, bosoms heaved, lips trembled, tears fell. It was a heavenly place. It was "the voice of many waters." It was the sea of glass mingled with fire, upon which rang glittering crowns. And when in the closing consecration services the multitude, with bowed heads, chanted "I'll go where you want me to go, dear Lord," the inspiration was electric, and hearts overflowed. This meeting alone was worth a journey across continents and seas. Dr. J. H. Garrison presided. Carey E. Morgan preached the sermon, tender and uplifting. Dr. D. R. Dungan and Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, assisted. One hundred and fifty (150) Deacons served at tables. An offering was taken for ministerial relief.

The days and nights are clear and cool. The sessions are well attended every day, ranging from 1,500 up to 15,000. The World's Fair is attractive, but the devotion of the members of our churches to our various and vast enter-

prises is admirable. There are no jarring discords, no self-seekers, no insubordinates. It is an assembly of the saints.

We send this hurried note, with a concise, complete, detailed report to follow next week. This great gathering of Christ's Disciples brings to mind some St. Louis history. In an early day a bacchanal crowd met in a saloon in the city. They drank and reveled the night away. Finally, with mock solemnity, they celebrated the Lord's Supper, and swore that Jesus Christ should never cross the Mississippi River!

EDUCATIONAL DAY

J. W. Hilton



ANOTHER step has been taken in the evolution of a great movement destined under God, I believe, to attain the object of its inception, the unification of the church, according to divine purpose, through the exaltation of Christ as the center of a life of faith, obedience, service and victory; and the faithful preaching of His Gospel as the power of God unto the salvation of those who believe it.

This forward step is the establishment of the American Christian Education Society as the means for the accomplishment of a work that should be first, but that has been last in the plans of our great brotherhood.

The great surprise is that this splendid movement has grown so rapidly in spite of the sinful neglect of our college. Men who have undertaken and have accomplished much in our educational field have been crushed; colleges have been lost, our faithful army of threshers have been unrewarded financially; and the great majority of our young people have been turned into institutions where faith is blighted, because of our unsanctified common sense in God's work. It is a fact as evident as sunlight that our missionary work both home and foreign, as well as all other lines of Christian activity, must await the coming of young men and women of ability and devotion for its accomplishment.

Educated enthusiasm is a great force in any undertaking. The college must be our dependence for supplying this type of men and women. We need an increase of missionary professional and business men and women, missionary preachers and missionary secretaries, as well as missionaries for the field. The proof of this assertion can be found by going over the catalogues of our schools to be found in their libraries. God has marked the time. We must not neglect duty. Our Secretary Hill has had abundant opportunity for knowing of the great needs of our colleges. He has known something of the struggle to redeem and maintain one of our best schools. He knows also that we do not possess a single school but it is needy. He is an optimist, however, and under his direction this condition will soon begin to change. My prayer is that our response on January 17th may be a great surprise in the abundance of the offering to our secretary and the church in general.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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Lesson for Oct. 23. Hezekiah and the Third Reformation of Judah. Idols Destroyed, and the Temple Service Reorganized. Scripture Section, 2 Chron. Chs. 29-31.

EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

The story of Hezekiah's reign affords an instance of one of the most thorough reformations in the history of the ancient people of God. There can be no doubt that the character of the men was largely the result of the influence upon him of the teaching and personality of Isaiah. In applying the lessons of this reformation, it may be well to consider the consciousness of the king out of which it sprang, and the conduct which characterized it.

The Consciousness Producing Reformation.

When Hezekiah ascended the throne his kingdom was surrounded by enemies. Instead of giving his attention to the state of affairs from the standpoint of a politician, he at once struck at the root of the whole mischief. God had been insulted, and to His throne right relationship must first be established. This is a truth abiding for all time—the condition of the temple is more important than that of the frontier. Religion is a matter of greater moment than foreign policy. Dealing thus with fundamental matters, it is remarkable to notice how keen was Hezekiah's sense of sin as to its nature and effect. His description (2 Chron. 29: 6, 7) of the development of sin is worthy of close study, so graphically does he set forth what so often takes place, namely, trespass, evil done in the sight of God, God forsaken, faces turned from His habitation, closing of the doors, putting out of the lamps, and failure to offer incense and offerings.

Equally clear is his sense that all the tribulation and anguish following is the result of sin. When Gladstone said that England's greatest trouble was the weakening of her sense of sin, he uttered the words of profound statesmanship. The trouble is that familiarity with sins is so terribly liable to rob men of the sense of its awfulness. Hence the profound necessity for cultivating that communion with God, and familiarity with the vision of His holiness which, compelling us to measure things by His standards, will keep us conscious of the real nature of sin. Only out of such consciousness can true reformation ever spring.

The Conduct of the Reformation.

It is most interesting to study the line of Hezekiah's procedure. He began with himself. It is "in my heart." This is the language of definite determination, not of sentimental inclination. It is the language of a man taking a lonely definite stand for God. He then called priests and Levites to come and cleanse the temple. It took the whole company of these men sixteen days to carry out the filth. After the Levites, the princes were called for the offering of sin offering for the kingdom, and for the sanctuary, and for Judah. Following this, Israel and Judah were summoned to assemble and keep the passover, the great feast, which carried them back to the birth of the nation and reminded them of their relationship to God.

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

Following this again came the breaking in pieces of the obelisks, and hewing down of Asherim, and breaking down of high places, and of altars.

This is the true line of reformation work. First, a man convinced and consecrated for initiation. Then judgment begins at the house of God. It is well to remember that the temple will have no power with the nation until its own filth is carried forth. There must be fitness for service before God puts into commission.

Following the re-consecration of priests and the cleansing of the temple must come recognition by the rulers of their responsibility toward God. Public penitence of those in high places is of the utmost importance. It is thus that earthly authority is made mighty, for the influence which comes as the Divine benediction is permanent, is mighty in its force, and unlimited in its scope. Then beyond these must be the coming of the rank and file back to the broken altars, back to the consciousness of God, back to worship. And finally, with the restoration of the true, there must be the resolute breaking down of the false, for there can be no fellowship between righteousness and iniquity, no agreement between the temple of God and idols.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

Enjoying Our Work.

Topic October 23: Matt. 21:17-22; Isa. 54: 2-17

There is inspiration and hope in the message of Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." This is the prophet's vision of the triumph of grace. It certainly was not written for the Israelites only. The last verse of this fifty-fourth chapter of Isaiah says: "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." So it is written for the encouragement of his saints and servants in all ages.

The hope and encouragement of enlargement for the church and for the missionary undertakings among all peoples, rest on the covenant of mercy and peace." For a small moment have I forsaken thee; but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. * * * For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Are any afflicted, sore tried and in great straits? Let the message of the prophet encourage, stimulate, strengthen, sustain: "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

As to how this enlargement is to be brought about we have this pointed, prophetic utterance: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established." Teaching is the first duty of parents, the first work of the church. The Sunday schools and Christian Endeavor movement grew out of the impulse and purpose, born and nourished in the church, to teach the children and train the young men and women in Christian knowledge and character. Clearly these movements are in perfect harmony with the priest of prophecy and with the teaching of Christ, whose last command was "To teach

all nations." This is the very spirit of the gospel, the inspiration to all work of enlargement and evangelization.

* * *

There will be opposition, difficulties, of course. "They shall surely gather together, but not by me; whosoever shall gather together against this shall fall for thy sake. No weapon that is formed against thee shall prosper; and every tongue that shall rise against in judgment, thou shalt condemn. Out of all trials of faith, if we indeed are faithful, shall come victory. Let us be confident, jubilant, earnest, enthusiastic. Shout aloud, in the words of the prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk, without money and without price."

Our preachers need to preach more from this old but inspiring text. Our endeavors must get into the spirit of evangelization. The world needs evermore the old inspiring, encouraging, enthusing message. It is the everlasting gospel for angels and for all men. Receive it, rejoice in it, repeat it!

5c PRAYER MEETING

By SILAS JONES

Christian Union and How to Hasten It.

Topic, Oct. 25-28, John 17:20-21; 1st Cor. 1:10-13; Eph. 4:1-6.

The theme for this week has become popular. Public speakers have discovered that people do not want to hear apologies for a divided church. Hard headed men do not see the sense in having three or four preachers in a little village when one could minister to the needs of the people. Denominational pride has built three or four churches in many places where there ought to be only one. This practical age is finding denominational pride poor property and it has no patience with teachers who exaggerate the differences between church and church. It asks that the church attend to its business of winning the world to Christ. It is well that we give heed to the demand of the age, especially since the demand is in harmony with the prayer of our Lord. At the same time, we must be on our guard against the danger of overlooking disagreements on fundamental questions. Where there is no unity of spirit schemes of organization are worthless. The old illustration of the cat and the dog tied together represents what would be the result of some schemes of Christian union. The united church will be one in hope and doctrine, though the doctrine may not be just what some of us are certain it ought to be.

Prayer and Union.

Jesus prayed that his disciples might be one. Ought not we to follow his example in this? We pray for the success of our local bodies of believers. It is thought to be imminently proper to offer up petitions for all those in authority in state and church. The missionaries at home and abroad would lose heart if they did not believe they had the prayers of their brethren at home. Nothing upon which the Lord's people have set their hearts is without their prayers. Earnest desire for the union of Christians will be voiced in petitions to the throne of grace. Perhaps we are thinking too much of the inconveniences of division and not enough of the advantages of union. If we could catch a vision of the might and glory of the Church of Christ moving as one body under the command of its Lord, we should plead with God to make our vision a reality. Let us pray to be delivered from the sectarian spirit. Let us not spend all our time in praying that the other man may see the truth. Let us pray for the victory of faith and not of party. Let us pray for knowledge and sympathy.

Right Emphasis.

The Corinthians were at war with one another over the question of leaders. They (Continued on page 944.)

Home and Children

A Boy Wanted.

Wanted—A boy that is manly,
A boy that is kind and polite,
A boy you can always depend on
To do what he knows to be right,
A boy that is truthful and honest,
And faithful and willing to work,
But we have not a place that we care
to disgrace
With a boy that is ready to shirk.

Wanted—A boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people,
And kind to the little ones, too.
A boy that is good to the home folks,
And pleasant to sister and brother,
A boy who will try when things go awry,
To be helpful to father and mother.

These are the boys who are wanted,
In the workshop, the home, and the store,
The world needs such boys in its business,
For them there are places galore.
These are the boys we depend on,
Our hope for the future, and then
Grave problems of state and the world's
work await
Such boys when they grow to be men.

OLD VICTOR.

I have heard my mother tell this little story so many times that I am sure that I can tell it in her exact words. I will tell it quite as if my mother were talking to you.

When I was a little girl of about ten years, my father moved to Iowa, which was then but a territory. We went all the way from Ohio to Iowa in a covered wagon. All of our belongings, with the exception of the stock, were in the wagons. We had two cows and a pair of ponies that my older brothers drove along behind the wagon. Then we had a large coop made of stout slats fastened to the rear end of the wagon. In this coop we had six hens and a rooster. The coop had a partition in the middle, and in one half we had a big gray goose and a snow-white old gander.

The old white gander was the biggest bird of his kind I ever saw. He was quarrelsome, and he never seemed so happy as when he was engaged in warfare with something or somebody. He was fearless, and would attack anything. He had "sailed in," as my Brother Ben said, and killed two chicken-hawks that had swooped down on the goslings back in Ohio. He had been known to assail evil-looking dogs, and send them howling from our premises. Father had seen him kill a rattlesnake, and he kept our poultry-yard free from poultry-devouring invaders. He could do terrible battle with his beak, wings and feet. He had been so triumphant in warfare of all kinds that my brothers had named him Victor. He had been almost as good as a watch-dog in our Ohio home.

I shall never forget how frightened I was when I saw the Indians in our new

home. They were a lazy, mean-spirited lot, and we had nothing to fear from them, excepting when they had been drinking. They were very dishonest, and would steal anything that they could lay their hands on. They annoyed us a great deal by their constant begging; and they would hang around our house when we were at our meals, and came to our doors and windows begging.

Although father had told his children again and again that we need not be at all afraid of these Indians, I could never see any of them coming toward the house without wanting to run and hide. They never came in large numbers, and sometimes we would not see a dozen of them in a month.

One day my mother and my little brother Fred and I were alone in the house, when father came home and said to mother:

"A man has just came along and brought me word that the Riddleys have lost one of their children. Their little boy, six years old, died yesterday, and is to be buried this afternoon. I will hitch up, and we must go right over to them. They must feel the need of the presence and sympathy of their friends at such a time when they are in such trouble."

The Riddleys were an Ohio family living six miles from our house. They had been to call on us, and my parents had paid them a visit, and we were much pleased with them.

"We must go right over there," said my warm-hearted mother.

When they were ready, father said to Freddy and me:

"Now you children stay right around the house. Your brothers are down on the river bottom at work; but they will be home by six o'clock, and you can tell them where we are. It will be after dark when we get home, as I want to come around by the Hadleys and get some fall wheat to sow, and I know that the Hadleys will make us stay to supper with them."

I was naturally a timid child, and I felt nervous and uneasy when I was left alone even in the day time. I felt like crying when I saw father and mother drive away, and I would have taken Freddy and gone to where my older brothers were had they not been so far away.

My parents had been gone about an hour. Freddy and I were playing in a sand-pile near the house, when I heard a wild yell, and on looking around I saw a big Indian on a lean pony. No words can tell how frightened I was. I was sure, from the way the Indian had yelled, and from the reckless way in which he was riding, that he had been drinking "fire-water," and I began to imagine all the dreadful things he would do when he found that there was no one in the house but Freddy and myself. I grasped Freddy's hand and ran into the house, closing and barring the door behind me. The two windows were raised, and I pulled them down and fastened them.

Then I climbed up into the loft with Freddy, and we hid there, crying.

I could see between the cracks in the logs, and I saw the Indian dismount and tie his pony to a tree a short distance from the house. Then he came on, swinging his arms and yelling. I watched him with strained vision and wildly beating heart. Suddenly I heard a loud, harsh squawk, and out from under a little log stable, near the house, came old Victor; and he, too, was on the warpath. With his great wings spread, and his long neck stretched out, he came on, hissing furiously. His mate had that day hatched out eight goslings, and Victor may have thought them in danger. On he came, hissing and flapping his wings.

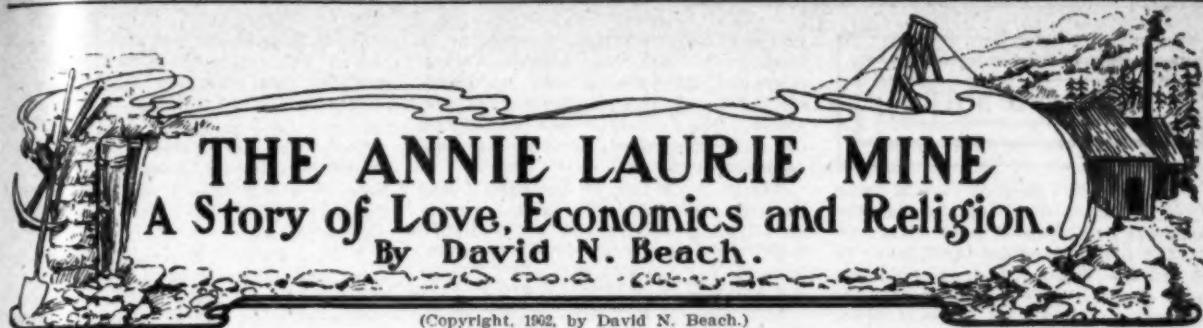
The Indian wore moccasins, but no leggings; and Victor, attacking the invader from the rear, bit furiously at the Indian's bare legs before he realized that he must contend with a feathered foe. When he did realize it, it was with a howl of pain. He turned and grabbed at Victor, only to receive a fearful blow from one of the gander's great wings. The Indian grabbed the arm Victor had struck and roared with pain. He roared again when Victor struck and bit him again on the legs. Then he fled, limping and howling, with Victor in mad pursuit. It was with difficulty that the Indian could mount his pony; but once astride it, he rode away like the wind, and Victor, giving a shrill squawk of triumph, waddled back to his downy yellow goslings, in whose defense he had fought and won.

Not until my brothers had come home, two hours later, would I unbar the door. Then I went out and stroked Victor's snowy, shining back, and said some very foolish things to him.—Unidentified.

Kindness Wins Its Own Reward.

He was only a ten-year-old boy, so quiet in his ways and little for his age that his schoolfellows called him "Mouseie." His name was really Dick Phillips. "Mouseie's" great friend was Phil Church. This boy was bigger and stronger than Dick, and helped poor little "Mouseie" out of countless troubles, until at length, next to his mother, there was none so dear to Dick as Phil Church. Dick's opportunity for showing his gratitude for his friend's unvarying kindness came sooner than he expected. One holiday Phil took Dick for a ramble along the seashore. They spent the afternoon happily, but when they tried to return home they found themselves cut off by the tide. At first they were in despair, and then Dick said he would climb the rocks, though Phil told him it was mad folly to attempt this difficult feat. Dick said nothing further, but he hastened up the rocks, well out of his comrade's reach. Phil shouted till he was hoarse for Dick to desist, but the latter never once looked back. In the space of an hour, to Phil's intense joy, he saw a boat coming towards him, the occupants being two men and the brave little Dick. Phil was loud in his praise of Dick's cool courage, which made him risk his life for his friend. Dick is the head boy of his school now.

The saddest people in the world are the ones who always want to sing the solo parts.



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CHAPTER XVII. For Dividends Only.

June 16 came at the middle of the week. Dunbar McLean, the new executive of the Annie Laurie mine, arrived by the stage at six o'clock on the previous Saturday night, his countenance ruby, and several cases of drinkables accompanying his luggage. He attended the Sunday morning service, but, before it was over, went out under considerable excitement. Duncan McLeod spoke on "Patient Continuance in Well Doing"; and his plea for patience, for charity, for standing by the mine, for deference to authority, and so forth, was so precisely the opposite of Dunbar McLean's own temper, that it cut him to the quick.

The acts and the posting of the order, summarized at the close of the last chapter, occurred early Monday morning, to take effect when June 16 should arrive. The precipitate haste and brutal tone of the order were all too significant. Though the men of the mine had determined to stand together, and to try to make headway against whatever might be morally objectionable under the new regime, they now decided to leave the camp as fast as might be practicable. They were the more impelled to this by the arrival, Monday afternoon, of two disreputable-looking men, who had in charge three wagon-loads of liquor; and by the arrival, with them, of a squad of miners of the same ilk, who applied for jobs and were promised them, and of some women, ostensibly to get places as cooks and table waitresses, whose appearance and manners hardly comported with those occupations.

On the night of the fifteenth, therefore under an order, John Hope's last, giving them all the evening, the men of the Annie Laurie Mine gathered for their last public service together. They did not meet in the hall—too many persons of the Dunbar McLean stamp were already in camp to make that desirable—but in a readily accessible neighboring canon, lighted by torches and the moon, which was nearly full. The precaution had been taken to leave enough men in the camp to prevent looting; and as if under a kind of awe, the rough characters contented themselves with quietly drinking and gambling.

Duncan McLeod gave out:

"Oh, safe to the Rock that is higher than I."

And,

"I know not what God's wondrous Grace."

And,

"My hope is built on nothing less."

An opportunity for prayer being given, between forty and fifty men poured out their souls in brief, moving supplication.

Then George Wilkinson said these words, not from a paper:

"I speak advisedly. Not one of our men should stay at the Annie Laurie Mine, except Sullivan and Wilkinson. As you value our lives apprise no one that we intend staying. They that be with us are more than they that be with them."

"As a dream when one awaketh;

So, O Lord, when thou awakest, thou shalt despise their image."

Then John Hope said:

"I leave to-morrow morning. So does Mr. McLeod. I return to New York, Mr. McLeod, who is in very great need of rest, journeys westward; whither, he has not divulged to me. We would both gladly stay and help you to bear the heavy cross laid upon you, and further, if we might, your re-engagement at other mines; but such is the personal bitterness of the new management toward us, that we feel that we shall do you a kindness by not embarrassing you with our presence.

"There was a time, under Nero, and there have been many times since, when, Christians met, as we meet to-night, in wild places and under the stars. The spirit of greed and of arbitrary force which then compelled such meetings was not intrinsically different from that which has forced us to our present plight. Where, however, is Nero now? Where is his home? Where are Philip II and Alva? Where are their Spain and their Europe? Gone. Looked back upon as nightmares of the world. Objects of universal reprobation.

"Similarly, this cannot last. The stars in their courses fight against it. The Man of Nazareth has drawn the sharp two-edged sword of his mouth for its overthrow; nay, for the redemption even of it. Let no man be greatly cast down.

"We are nearing a new century. Never did gold and arbitrary power seem more potent. Never were they, in reality, so weak. The child is already in his cradle who will see gold used rightly; capital used rightly; combinations of money and of men used rightly; and the man—whether capitalist or labor agitator; and both, let me say, are liable to do so—who shows himself capable of this that we now experience widely over the world, looked upon and treated as a monster.

"Men of the Annie Laurie Mine, what you have already done, even should you do no more, will work mightily to usher in the new day. You have proved certain things. You have made a preliminary and conclusive assay. Principles of highest importance have been forever demonstrated by what you have accomplished, and by what you have your-

selves become. I thank you, and I thank God, for all this. But you will do more, and Mr. McLeod and I will do more. We are not quitters, and God is not a quitter.

"God bless you, my brothers, all! As surely as God is on his throne, and as his promises cannot fail, this precious fellowship of ours will be knitted up again, either here, or beyond the stars!"

There was not a dry eye when John Hope thus closed. There was not a face that did not glow with confidence, courage and high purpose.

Then Duncan McLeod said:

"We would better not stay here long. We would better not say much. We would better knit up our fellowship with the Man of Nazareth, for we shall sorely need it after this night.

"I am asking pledges. When you are where alcohol is, will you continue to let it alone?"

Every right hand, except Patrick Sullivan's, went up.

"When you are where licentiousness is, will you continue to let it alone?"

Every right hand went up.

"Will you be the straight, efficient, valiant men that have given Mr. Hope and me the courage to force this issue with the stockholders of this mine?"

Every right hand went up again.

"Will you—and please think carefully before you indicate—will you follow the Lord Jesus Christ, cost what it may?"

Every right hand went up, and "Amen!" "Amen!" were ejaculated on all sides.

"Then we will sing," continued Duncan,

"Blest be the tie that binds,"

and I will lead you in a word of prayer; but, first, I give you this watchword, which you will find in your Bibles at Daniel 3:24, 25:

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spoke, and said unto his counsellors, Did not we cast three men bound into the midst of the fire. They answered and said unto the king, True, O King. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Then that was done which Duncan McLeod said, but the scene and that which occurred within it were too sacred for us to intrude upon.

(To be continued.)

He who has the bread of Heaven spends his life in the banqueting house of God.—Joseph Parker.

God never wastes any time in taking care of the man who spends all his time in taking care of himself.

NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or to the general religious field. The volume "Altar Stairs," offered last week, is awarded to O. D. M., Mt. Pleasant, Iowa, who will please make application for it. The volume for next week will be "Our Plea for Union in the Present Crisis," by Herbert L. Willett.

Will J. Slater is located with the church at Atwater, Ill.

D. S. Thompson changes his location from Kingsley to Whiting, Iowa.

The Sixth and Prospect Church at Kansas City, Mo., burned down about a week ago. The new church building on Independence avenue is not completed as

yet, and meantime the congregation is meeting at the Independence Avenue Methodist Church on Sunday afternoons through the courtesy of Dr. Hughes, the pastor. The church is well insured and the congregation will not suffer in consequence of the fire.

George A. Miller of Covington, Ky., preached the first of a series of Sunday evening sermons on his Palestine trip a week ago. The church was crowded with an audience gathered to enjoy the discourse.

The Church Extension Board closes its books with a gain of over \$10,000 of new receipts, and total receipts for the year of more than \$146,000.

W. J. Shearer, Angola, Ind., has associated with himself Orville Harold Dwyer and is open for engagements with churches desiring meetings. Address him as above.

Hubert H. Saunders, soloist and chorus leader, desires engagements with pastors and evangelists. Commendations from eminent workers. Address Box 611, Noblesville, Ind.

Bruce Brown, pastor of the North Side church, has resigned and will soon report for duty as pastor of the church at Mansfield, Ohio. Chicago loses a good man and Ohio gains one.

The dedication of the Tabernacle of the First Christian Church of Omaha, Neb., of which S. D. Dutcher is pastor, transpired on the 9th inst. F. M. Rains was in charge.

J. F. Callahan, Noble, Ind., goes in about a month to Palmetto, Fla., for the winter. He will sell his Millennial Harbinger at a low figure. Write him within the weeks of October.

J. L. Thompson, Peru, Ind., is preaching a part of his time at home while their new church is being finished. He is in the meantime visiting several sister congregations. Rochester and Fort Wayne have so far heard his friendly messages.

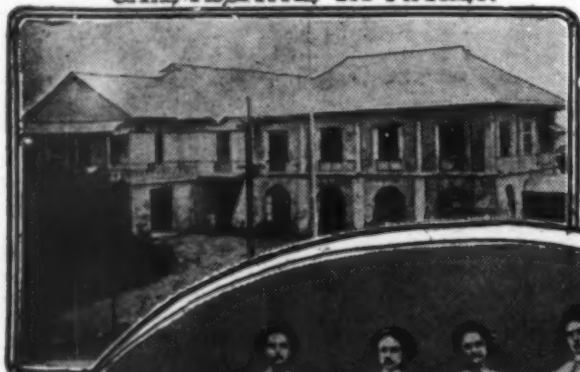
Benjamin L. Smith dedicated a new church at Brooklyn, N. Y., Oct. 2nd. It is in the residence part of the city and gives promise of rapid growth toward self-support. W. G. Cram is the pastor-

scribed for who did not enter hospital was 4,315.

One of the unique features of the hospital is its ambulance system. The horses have been trained by the chief of the fire department just as are the fire department horses and the ambulance stables are equipped exactly like the fire department.

The report says that malarial fever is

CIVIL HOSPITAL AT MANILA



GROUP OF AMERICAN HEROINES IN HOSPITAL WORK IN THE PHILIPPINES

AMERICAN HEROINES IN HOSPITAL WORK IN THE PHILIPPINES

A MERICAN heroines in the Philippines, who are devoting their lives to the nursing of the sick in the Civil Hospital at Manila, are specially mentioned in the annual report of H. Eugene Stafford, the attending physician, just made public by the war department.

"Their faithful and untiring work is specially commended," he says. "They were very frequently called upon to not only perform double duty, but to serve many hours overtime. This will be appreciated when the enervating effect of this climate and the insistent character of the work is considered."



A WARD IN THE CIVIL HOSPITAL

The Civil Hospital was intended at first solely for the care of the families of army officers, but it had to be thrown open to all who applied from Manila and from the provinces. In the course of one year there were cared for at the hospital 1,075 civil employees, pay patients, 536 civil employees, free patients, 204 private patients and 100 emergency cases. The total number of patients seen and pre-

far more common among whites than among natives. Tuberculosis is relatively four times more common among natives than among whites. Bronchitis occurs among natives almost ten times more commonly than among whites. Asthma is more frequent among natives in the ratio of 6 to 1. Dysentery among whites amounts to 85 per cent, among natives 15 per cent.

J. O. Shelburne has gone from Cincinnati to Toledo, O.

C. R. Stauffe, Eureka, Ill., preaches half time at Cazenovia and the other half at Dana, Ill.

C. L. Lyon, representing Eureka College, won first place in the state intercollegiate contest at Galesburg, Ill., Oct. 8. He will represent Illinois at the interstate contest to be held at Monmouth, Ill., next May.

John H. Delf, of Chester, Eng., and Masakichi Kochiyama, of Japan, are among the new students of Eureka College.

The Church of Christ at Painesville is well represented in the college of our state and others. There are four of our young people at Hiram College, one at Drake, one at Case School of Applied Science, one at the Ohio State University. It is very evident that the spirit of liberality and the desire for union is growing rapidly. J. P. Myers, the pastor of the Painesville church, has just received a call to hold evangelistic services for a Congregational pastor. Lake county, Ohio, has a Ministers' Association. J. P. Myers, the Painesville pastor, was elected president for the ensuing term. The cause of Christ is prospering in this section of the state.

We certainly deplore the misfortune that has fallen upon the church home of our brethren at 6th and Prospect, Kansas City, by the fire which destroyed it about two weeks ago. They are most hopeful, however, under the leadership of Geo. H. Combs that their more handsome new structure will be ready early in the coming spring.

The American Christian Missionary Society received last week \$2,000 from a brother, the first payment on a Permanent Named Memorial Fund of \$5,000, with the cheerful promise that the remaining \$3,000 would be sent when it could be collected.

This is a good start on the new year.

Clarence Mitchell, evangelist, is in a meeting at Mannington, West Va., assisting Pastor Louis Cupp. Chas. McWay is doing the singing. There have been seven baptisms and large crowds are in attendance.

Frank Emerson Janes, Fremont, Neb., and Will F. Luitt, singer, have formed an alliance for general evangelistic work and are in a meeting there, with seven added. Any church desiring them to hold a meeting in November may communicate with them.

EVANGELISTIC NOTES

O. D. Maple, Mt. Pleasant, Iowa, received three into fellowship on 2nd inst. One by confession and two by letters.

There is a good meeting in progress at Tedrick, Mo. E. W. Yocum has preached four sermons so far, with 20 additions.

At New Kensington, Pa., F. A. Bright is engaged in a meeting. This is a new field, in which W. H. Weisheit is the pastor. There have been eight added to date, Oct. 11.

The church at Wheatfield, Jasper Co., Ind., closed a meeting of two weeks, with

12 accessions. The preaching was done by R. M. Marshall.

A young man attending the University of Buffalo was added to the church in Buffalo, N. Y. B. S. Ferrall, minister. The Mission S. S. reached high tide on the 9th inst. In a few days a meeting will be held.

CORRESPONDENCE

The 2nd Anniversary of the Ashland Church, Chicago.

Oct. 9th was a bright day in the history of the Ashland church. Bro. Murphy of Chicago and J. S. Hussey of Zionsville, Ind., assisted the pastor in the morning service, which was impressive and resulted in one addition to the church. At 3 o'clock Chas. R. Scoville gave the address, which was full of "thought" and "love," and touched the hearts of all. Guy Hoover of the First Church and A. Larrabee also took part in the afternoon service and rendered much good. In the evening Bro. J. S. Hussey gave a good talk on the "Importance of our Building for Eternity." Bros. Mitchel and Harding of the Englewood church rendered much help in the music.

A brief review of the year shows 46 additions, 2 deaths, 2 weddings, \$1,058.58 receipts.

Bro. J. F. Findley has been with the church for some time over two years and we are thankful for past results and are praying and laboring for future blessings.

ROY CLARKSON,
Clerk of Church.

THE HOT SPRINGS WORK.

We have just paid \$500 on our lot, making \$1,500 paid up to date. We are laying our plans to pay \$1,000 in April; if we succeed we will have paid the lot half out in fifteen months from time of purchase. Brother E. C. Browning has agreed to be one of 50 to give \$10 or \$500. Up to date we have received 20 pledges on this proposition and we are very anxious to secure the 30 additional pledges, so we can collect the \$200. If we can do this we can pay the \$1,000 in April. How many Century readers will send us a \$10 pledge to be paid when the 50 are secured?

Brethren, we are doing a great work down here, not for ourselves, but a mission work, and deserve your co-operation. Last year there were 50 additions, and we dismissed by letter and otherwise 51, showing a loss of one. We have had 300 additions since we took this work and our net gain has been only 100. If you have been here you know the importance of the field. Send us a pledge. Send it anyhow, whether you have ever been here or not.

T. N. KINCAID,
Hot Springs, Ark.

The Bellflower, Ill., meeting has closed with 47 additions—31 confessions, 12 restored and 4 from the denominations. J. D. Williams, pastor; J. Bennett, evangelist.

Love needs no label.

MT. PLEASANT, IA., NEWS ITEMS.

Mt. Pleasant, being a university and academy city, is subject to many important educational events.

First there was a Sunday afternoon address at the L. W. U. chapel by the president of Upper Iowa University. His text was Jer. 13: 23. "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil." And he attempted to show that the sinner was born sinful totally depraved and unable to do right. The address as a whole was fifty years too late. I was surprised that a president of a school of any kind should preach such stuff in this enlightened age to pupils who want to keep up with the times.

Dr. Hancher's address to the class of '04 was an able one, full of splendid and up-to-date things.

Some were speculative, but that's expected of an educator who digs for the best.

Dr. Hancher is president of the university here and is able to lead the 600 students to a splendid graduation.

Bishop McDowell, the new "sunny" bishop of the M. E. Church, gave the matriculation address and will return next June, we are told.

Last Sunday we took pledges for missions, and they amounted to \$55. We expect this will be increased later.

O. D. MAPLE, Pastor.

SAFEST FOOD

In Any Time of Trouble is Grape-Nuts.

Food to rebuild the strength and that is predigested must be selected when one is convalescent. At this time there is nothing so valuable as Grape-Nuts for the reason that this food is all nourishment and is also all digestible nourishment. A woman who used it says:

"Some time ago I was very ill with typhoid fever, so ill everyone thought I would die, even myself. It left me so weak I could not properly digest food of any kind and I also had much bowel trouble which left me a weak, helpless wreck.

"I needed nourishment as badly as anyone could, but none of the tonics helped me until I finally tried Grape-Nuts food morning and evening. This not only supplied food that I thought delicious as could be, but it also made me perfectly well and strong again so I can do all my housework, sleep well, can eat anything without any trace of bowel trouble and for that reason alone Grape-Nuts food is worth its weight in gold." Name given by Postum Co., Battle Creek, Mich.

Typhoid fever like some other diseases attacks the bowels and frequently sets up bleeding and makes them for months incapable of digesting the starches and therefore predigested Grape Nuts is invaluable for the well known reason that in Grape Nuts all the starches have been transformed into grape sugar. This means that the first stage of digestion has been mechanically accomplished in Grape-Nuts food at the factories and therefore anyone, no matter how weak the stomach, can handle it and grow strong, for all the nourishment is still there.

There's a sound reason and 10 days trial proves.

A MATTER OF HEALTH**THE PRAYER MEETING.**

(Continued from page 939.)

seemed to hold that in order for them to honor Paul they must repudiate Apollos and Cephas, or to honor Apollos they must have nothing to do with Paul and Cephas. Paul gave them to understand that they were putting the emphasis in the wrong place. They took a partial view of Christianity and tested their conduct by that. He said in substance: "You are narrow. You must grow in breadth of view. Why do you set one teacher over against another? You will never get at the truth in that way. Take Christ as your teacher. Accept all that Paul and Apollos and Cephas can tell you about Christ. The whole gospel is for every one of you. You are not compelled to be little and mean." Paul would probably exhort us in a similar strain if he were with us today. He would tell us that all the great movements in the church had truth in them which we cannot afford to ignore. No one man and no one movement can fully represent Christ to the world. By mistaking a part for the whole we become enemies of Christian union. Christian union, means the gathering together of all God's people in the name of Christ, not the victory of one imperfectly instructed body of them over the rest.

SIXTEENTH ANNUAL REPORT OF THE BOARD OF CHURCH EXTENSION.

In presenting the sixteenth annual report to the brotherhood the Board of Church Extension acknowledges the help of our Heavenly Father, through whose leading we are permitted to present a year's work that should gladden the hearts of those who love His church. The receipts from the corresponding secretary amount to \$53,188.66. Includ-

Cure Your Own Kidney and Bladder Disease at Home.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says, if any suffering man or woman will send him their address he will, without any charge whatever direct them to the perfect cure he so successfully used. He is sure any interested person must greatly appreciate this free information which he is positive will result in their permanent restoration to vigorous health.

The man who always feels like the Lord is good and that he gives him the very best of everything is not far from the Lord.

ing interest the new receipts amount to \$68,988.30; including returned loans the total receipts for the year are \$146,377.99, a gain over last year in total receipts of \$44,100.34.

FUND STATEMENT SEPT. 30th, 1904.
Amount in permanent fund...\$435,184.72
Amount returned on loans since the beginning 303,185.65
Interest received to date.... 90,083.95

Total interest and loans returned since beginning....\$393,269.60
Churches aided since the beginning in 43 states\$21
Churches that have paid their loans in full\$353
Loans outstanding\$469

OFFERINGS FROM THE CHURCHES.

Last year 1,155 churches, as churches, sent \$19,742.63. This year 1,238 churches contributed \$23,477.06, a gain of \$3,734.43 in receipts and \$3 in the number contributing. While this gain is encouraging we should remember that this is one church in nine contributing to Church Extension out of a total of 11,000 congregations in our Brotherhood. More churches should enlist themselves in this important work, which is so vital to the growth of our church.

Four hundred and ninety-nine churches reached their apportionments; many exceeded their apportionment from 50 to 100 per cent, and in one notable case, that of the East Dallas, Texas, Church, recently a mission, the church exceeded its apportionment by 1,200 per cent. Its apportionment was \$10 and the amount raised was \$130.

INDIVIDUAL GIFTS.

The personal gifts this year more than doubled those of last year. There was a gain of \$5,742 in individual gifts, the total amount being \$10,493. There was a gain also of \$1,322 in annuities. The amount received from annuities this year was \$18,225. There were 27 gifts ranging from \$100 to \$4,000. The Board has received from the beginning 122, amounting to \$105,071.35.

RETURNED LOANS AND INTEREST.

Our treasurer, T. R. Bryan, collected on interest this year \$15,799.64, and in returned loans \$77,389.68, a total of \$93,189.32. This proves that the Church Extension plan is working. When the Church Extension Fund was started some of our best men doubted whether the mission churches would pay the money back. They felt that because this money belonged to the Brotherhood the mission churches would return it slowly or keep it indefinitely. To illustrate how well the plan is working, \$77,389.69 have been returned on loans during the year, which is more than one-fifth of the \$352,985 outstanding at the beginning of the year. The Board has handled all the funds contributed to its treasury, plus \$393,269.60, the amount of returned loans and interest, in all aggregating \$828,386.91, with a loss on bad debts of \$563. This is a most remarkable record in view of the fact that all of the business is transacted with the mission churches. It speaks well for the conscience and honor of the mission churches.

LIST OF LOANS MADE FOR THE YEAR.

During the year the Board has made 80 loans, aggregating \$84,875. The Board has also promised 102 loans ag-

gregating \$101,100. There are also 29 loans aggregating \$42,250 promised in 1902 and 1903 which are not yet closed. In all this makes 208 churches that the Board has helped to build and that are in process of erection as a result of this year's receipts. The prospects are bright for an advancement in our Church Extension work next year. We ought to reach \$450,000 by December 30th of this year, and most certainly get the HALF MILLION by 1905.

G. W. MUCKLEY, Cor. Secy.
In behalf of the Board.

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH REPORT FOR 1904.

Geo. L. Snively.

Last year the receipts of our National Benevolent Association were \$70,335.00. This year they are \$77,440.00. For this increase above the splendid increase of the year before over what had preceded it we are very grateful and mightily encouraged. We believe, too, that our efficiency in converting money into comforts for our old people and into the betterment of character and life opportunities for our young people has also greatly improved.

Conscience.

By Paul Lawrence Dunbar.

"Good-bye," I said to my conscience—
"Good-bye for aye and aye."
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came, when my spirit
Grew weary of its pace;
And I cried, "Come back, my conscience,
I long to see thy face."
But conscience cried, "I cannot;
Remorse sits in my place."

There is no higher heroism than holiness.

Religion is all quality when it lives on sunshine and shines in the rain.

Patience is the best peacemaker.

The shadow of a saloon will blight any life.

The Use of Borden's

Eagle Brand Condensed Milk insures strong, healthy children, as reputable physicians testify. Those who use it for their babies are spared the dangerous disorders of infantile digestion; their children mature as they should in weight, size and health. Beware of unknown brands.

Tell the mocker that Jesus Christ does not bribe his disciples; tell the taunting fool that in this warfare every man is to be a soldier, trained by the severest discipline; but tell them also they are without, and who mock and taunt and wonder, that there is no such bread as that which comes down from Heaven.—Joseph Parker.

A rich dress is not worth a straw to one who has a poor mind.—Exchange.

A sense of perfect peace with God is the grandest thing in the world to travel through life with.—Exchange.



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BATTLE CREEK SANITARIUM

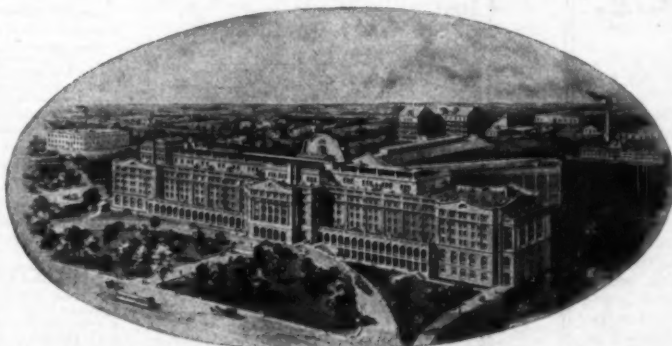
BATTLE CREEK, MICHIGAN

The Battle Creek Sanitarium, shown in the accompanying cut, is a place where sick people get well by returning to natural habits of life and the use of simple, natural agencies, such as baths, massage, applications of electricity, out-of-door life, sun baths, applications of electric light, the actinic ray, the X-ray, and various other scientific methods. Most chronic maladies are the result of wrong habits of life, wrong eating, neglect of exercise, improper dress, and the unnatural life which civilization has imposed upon us. There are many remedies which afford temporary relief from the various unpleasant symptoms connected with chronic diseases, but radical cure and complete restoration to health requires a return to natural methods of life as far as possible.

The Battle Creek Sanitarium is a sort of a "health university," where sick people are taught what to eat, and how to eat, and are trained by carefully graduated exercises. The baths administered by skilled attendants are delightfully refreshing. There is nothing like a electric-light bath followed by a refreshing spray and a skillful rubbing and kneading of the muscles to make one feel brand new. Brain fog, indigestion, nervousness, sleeplessness, neuralgia, biliousness, chronic constipation, rheumatism, in fact almost all chronic disorders, yield to the powerful influence of those natural methods which employ the forces of nature. The power that creates is likewise the power that heals. There is not one law for the well man and another one for the sick man. All are subject to the same laws. All healing is divine healing. The sick are healed through the operation of the same forces by which all the processes of life and growth are carried on.

The Battle Creek Sanitarium system is unique, not because it offers any secret methods or panaceas, but because it presents a thoroughly organized system in which proper diet, combined with baths, exercises, and all that pertains to the proper conduct of life together with all rational methods which are known to modern scientific medicine, are brought to bear upon each individual case at one and the same time thus effecting results which cannot possibly be secured under less favorable conditions.

For those who are exhausted by excessive labor, physical or mental, the treatment begins with rest, later followed by carefully graduated exercises. Those who are already bedridden are at once subjected to the influence of measures for increasing strength. The Swedish system of



gymnastics, the most scientific known, permits of graduation to the needs of the very feeblest invalid. Careful microscopical, chemical and bacteriological analyses of the stomach fluids obtained after a test meal, disclose the actual state of the stomach in cases of chronic dyspepsia, and furnish accurate data for the regulation of the diet. A complete new system of diet is presented in place of the old greasy, indigestible, nauseating mixtures for which the patient has lost his relish. New and tasty combinations, new flavors, delicate, delicious, and appetizing, arouse the stomach to renewed activity and cause the digestive glands to pour out an abundance of active digestive fluids which readily make healthy blood out of the

specially prepared foods, every one of which is made with reference to nutritive value and ease of digestibility.

The Battle Creek Sanitarium is an unconventional place where fashionable ways are laid aside and everybody seeks by returning to nature and getting in harmony with nature's laws, which are God's laws, to find in the return to natural conditions a return also to health and happiness. Few are disappointed. The success of this institution has been so great that in less than forty years the work, started in a small dwelling house in Battle Creek, has developed to more than a hundred institutions in different parts of the world. The establishment at Battle Creek is the largest and most completely equipped Sanitarium in existence.

The Battle Creek Sanitarium was the first Sanitarium ever organized. It was here that the word "sanitarium" was born, and although there are now many so-called sanitariums, the Battle Creek Sanitarium, and its branches, still remain the only ones in which the system which has made the word "sanitarium" famous, and which has seen such a marvelous development in a single generation, is properly represented and its methods intelligently carried out.

If you are sick and want to get well, thoroughly well, permanently well, write to the Battle Creek Sanitarium for a circular or a copy of the "Battle Creek Idea," which will give you a whole lot of interesting things to think about.

**Address THE SANITARIUM,
Battle Creek, Mich.**

Two Ways

Have you noticed a difficulty in breathing—short quick breath—when you are walking, going up stairs, singing, or are angry and excited? You may not think what this means, but doctors will tell you it means weak heart action.

Take Dr. Miles' New Heart Cure at once. It will strengthen and build up the weakened nerves and muscles of the heart, and make you strong and healthy.

This is one way—the right way. Neglect it a little while, and you will then notice Fluttering, Palpitation, Dizziness, Fainting Spells, Pain in region of heart, side and shoulders, Stomach and Kidney troubles. This is serious. It is the other way—the wrong way.

Dr. Miles Heart Cure

is a safe, sure remedy, and is curing Heart Disease right along, as thousands will testify.

"I had enlargement of the heart. The doctors said I could live but a short time. I took Dr. Miles' New Heart Cure, which restored me to perfect health."

A. M. BASSETT, Wellington, Ohio.
The first bottle will benefit, if not, the druggist will return your money.

DEDICATION AT MARIONVILLE, MO.

Marionville, Missouri, is an important town on the Frisco railway. It is the seat of a Methodist College, which brings quite a large number of young men and ladies to the place. The Christian church has just completed by far the best church house in the city. It was our privilege to preach the opening sermon and dedicate the house, on Oct. 9th. It was a great day for the church in Marionville. Money was raised to provide for the debt. Bro. F. J. Yokley is the hard-working and successful pastor of the church.

L. L. CARPENTER.

Wabash, Ind.

A saint is the best of all sermons.

MARRIAGE & DIVORCE

There was a time when men stole wives, when they bought wives, when they got wives free, and when they expected dowries. There was a time when women did not marry at all, when one woman married a number of men, when with other women she married one man, and when alone she was married to a husband. At different periods either, man or wife could terminate the relation; only one or the other could do so; neither could; nor could both. This evolution of marriage and divorce, under primitive and subsequent social conditions is interestingly and accurately told by Professor George E. Howard in a three-volume work entitled

A HISTORY OF MATRIMONIAL INSTITUTIONS

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PRAYER-MEETING TOPICS FOR 1905.

January.

- 4 The Voyage and the Pilot.
Ps. 107:30.
- 11 Prayer for the Church.
I Thess., 1.
- 13 Prayer for the Ministry.
Heb. 13:7, 18, 19.
- 25 The Key That Unlocks.
John 9:7.

February.

- 1 A Parable of Hope.
Mark 4: 26-29.
- 8 Growing in Grace.
2 Peter 3: 17-18; 2:1, 2; Eph. 4: 12-13.
- 15 The Grace of Giving.
2 Cor. 8:1-5; 9: 6, 7; 1 Cor. 16:1, 2.
- 22 A Work for Me and a Work for You.
1 Cor. 12:1-10.

March.

- 1 The Church Essentially Missionary.
Mk. 5:19; Matt. 28:18-20.
- 8 A Study of Acts II.
- 15 The Power of Secret Holiness.
Matthew 6.
- 22 How I May Know I'm a Christian.
Acts 2:38; John 8:32; I. John 3:14; Rom. 8:1-6; 1 Jno. 4:7.
- 29 A Great Friendship.
John 15:13-17.

April.

- 5 Jesus the Living Bread.
Jno. 6:22-35, 48-58.
- 12 Necessity of Prayer.
Matt. 26:36-46.
- 19 Easter Cheer.
1 Peter 1:3, 4.
- 26 How the Weak Become Strong.
2 Cor. 12:9, 10, Isa. 41:10: 58:11.

May.

- 3 A Spiritual Map Study.
Genesis 13:14-18; Jno. 4:35.
- 10 Call to the Young.
1 Sam. 3:1-21.
- 17 Why Total Abstinence?
Romans 14:13-23.
- 24 Practical Humility.
Matt. 23:1-11; Isa. 57:15.
- 31 The Value of Trouble.
Romans 5:3-6; Rev. 7:14.

June.

- 7 The Guest at the Door.
Rev. 3:20.
- 14 His Lifted Hands.
Luke 14:50-53.
- 21 Taking Care of One's Self.
Acts 20:28; Jude 21.
- 28 Not Frittering Away Time.
Acts 20:16.

July.

- 5 National Prosperity.
Prov. 14:34; Deut. 6:10-13.
- 12 Large Life in a Small Place.
Matt. 2:23.
- 19 The Natural and Spiritual Man.
1 Cor. 2.
- 26 Fresh Consecration.
Matt. 28:9; Ps. 119:11.

August.

- 2 Peter in Christ's School.
John 13:1-11; 21:15-19.
- 9 The Name Christian.
Acts 11:26; Gal. 3:27.
- 16 The Form and Reality of Religion.
1 Cor. 6:19; II. Tim. 3:5.
- 23 The Meaning of the Lord's Day.
Rev. 1:10; II. Cor. 3.
- 30 The House of God.
Psalm 42:4; Ps. 84; Heb. 10:25.

September.

- 6 The Bulwarks of Zion.
Ps. 48:12-13.

- 13 A Mother's Faith.
Matt. 15:21-28; Heb. 11:1-6, 32, 40.
- 20 Union of Christians in Local and General Work.
John 17:20-21; I. Cor. 3:1-9.
- 27 Christian Baptism.
Romans 6.

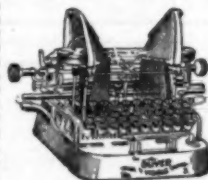
Write to the Ideal System Company, Red Oak, Iowa. Tell them the number of members in your church. They will send you samples and make you a price on a system for raising finance that exceeds anything I have ever seen. Write to them, not to me. T. R. Butchart, treasurer Christian church, Red Oak Iowa.

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It stops the "ache," clears the brain, sweetens the stomach, induces healthy action of the liver and bowels in such a pleasant, persuasive way as to make it "the remedy par excellence" for delicate persons and children, altho' equally effective for the strongest adult.

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Be sure and get the genuine

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25c. a cake at drug stores or mailed for 30c. by The Chan. N. Crittenton Co., 115 Fulton Street, New York.

October.

- 4 Evils and Cure of Covetousness.
I. Kings 21:5-29; Luke 12:13-15;
I. Tim. 6:17-21.
- 11 The Gospel a Message of Life.
Acts 5:20.
- 18 The Saviorhood of Christians.
James 5:19-20.
- 25 God's Goodness and Life's Inequalities.
Ps. 37:34-37; Ps. 73; Matt. 20:13-16.

Curse OF DRINK

DRUNKENNESS CURED TO STAY CURED BY White Ribbon Remedy.

No taste. No odor. Any woman can give in glass of water, tea, coffee or food without patient's knowledge White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Indorsed by Members of a Woman's Christian Temperance Union. Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness." Write to Dr. W. B. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered. White Ribbon Remedy sold by druggists everywhere also sent by mail in plain package, price, \$1.00.

November.

- 1 Premature Efforts and Life's Failures.
Gen. 3:16; Ex. 2:11-15; Acts 7:25;
Matt. 20:26-28.
 - 8 Temper and Its Proper Management.
Eph. 4:26; Rom. 12:18-21.
 - 15 People Who Make Causes Prevail.
Num. 13:30; 14:6-10; Luke 12:32-40; Rev. 12:10-11.
 - 22 How to Get Good Out of the Bible.
Ps. 119:11, 97:104; Matt. 4:4, 7, 10;
II. Tim. 2:14-17.
 - 29 The Grace of Receiving.
Luke 17:11-19.
- ### December.
- 6 The Church's Greatest Need.
Rom. 9:1-5; I. Cor. 9:16-27.
 - 13 The Roominess of Christ's Heart.
John 11:5.
 - 20 Christmas Gifts for Christ.
Matt. 2:1-12.
 - 27 A Noble Ending and Its Secret.
II. Tim. 4:6-22.

Committee.

B. A. Abbott,
Peter Ainslie,
F. D. Power,
E. B. Bagby,
E. L. POWELL,
S. L. Darsie,
F. G. Tyrrell,

CHURCH DEDICATED.

We learn from the Brooklyn Times of Oct. 2 that the churches of Christ are multiplying in Greater New York. The New Chapel of the Third Church of Christ at Dorchester road and East Fifteenth street, Flatbush, was dedicated yesterday with appropriate services, conducted by the pastor, the Rev. W. G. Oram. The dedication sermon was preached in the morning by the Rev. Benjamin L. Smith, of Cincinnati, Ohio, Corresponding Secretary of the American Christian Missionary Society.

A congratulatory service was held in the afternoon, addresses being made by the Rev. M. E. Harlan, of Sterling Place Church, the Rev. Joseph Kevel, of Greenpoint, and the Rev. Dr. Willis, the Rev. Dr. Denham and the Rev. Dr. Lichtenberg, of Manhattan. At this service Holy Communion was administered.

In the evening the Rev. Dr. Smith delivered a lecture on "The Life and Work of Alexander Campbell."

The edifice was crowded at each service and a generous sum of money was subscribed towards the building fund. The Third Church of Christ was organized about a year ago by members of the Church of the Christ Disciples, of Flatbush, and the Kensington Chapel, who decided to unite and erect a church edifice. A large plot of ground was purchased by the society and the chapel

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

which was dedicated yesterday was erected. Later on a larger church edifice will be built, and the chapel will then be used as a Sunday School

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Address, J. HOPWOOD, President, Lynchburg, Va.

CALIFORNIA ITEMS.

E. B. Ware.

There appears to be but little interest so far manifested in national or state politics. Public meetings are few and slimly attended. Few discussions are heard on the streets or in private among the people.

This may be from two causes—first, indifference or unconcern; second, the voters generally may have made up their minds how they will vote and are not disposed to discuss questions about which they have settled convictions. Let us hope that the latter is the true reason. I have long felt that the flapping of banners and the beating of drums is no necessary part of an intelligent campaign, and often stands in the way of a calm and dispassionate consideration of the questions at issue.

There is also an exceeding quietness in the religious campaign for Christ and the church in the Golden State at the present time. Little is being done in the way of evangelistic meetings. The fall season is the best time of the year on this coast for such work, but no doubt the political campaign has something to do in holding back these efforts. The M. E. Church closed its state conference this month, in which they passed through some very trying scenes, the result of which goes to show that ecclesiastical courts and councils are no more effectual to deal with ministers supposed to be unworthy or in need of discipline than the single congregation backed up by the great court of public opinion. Our own state convention has recently established a court of "ministerial standing," which, to my mind, is of very doubtful propriety and is liable to do more harm than good.

MT. PLEASANT, IA., NEWS.

O. D. Maple.

I am glad that while we have a few in the Christian church behind the times, we have a number who are pushing ahead and are recognized as leaders, as educators and the best that college turns out. And I am glad that while some churches try to have credal and doctrinal strings on their leaders and thus hold them back, the leaders in the church of Christ can truthfully say, "We have no strings on us," and they are free to reach forth to higher and better things. Of course, they will feel the taunts and slurs of some who will not let go of foggy ideas, but to go on in the right is the manly thing, and I am glad that we have men who are manly enough to do this.

There has taken place here a very important habeas corpus case about which I will give you a few lines if I can find time next week.

We are making preparation for our meeting which will begin Nov. 14, '04. The work goes on very well. Three added yesterday, one by confession and two by letters.

The Universalist state convention has just closed here.

Things I hear are quite discouraging for them and begin to drag somewhat. They are hopeful nevertheless. Why shouldn't they be?

The Henry Co. S. S. convention meets in the Christian church at this place Oct. 26-29, and promises to be a good meeting of S. S. workers.

CHICAGO

This city has the distinction among all the cities of America of sending forth the best beloved young woman in the highest ranks of the world's society. Most of the girls who have carried their millions into foreign countries have been content to lead butterfly lives, and for their recompense have received, in so many instances, chiefly sorrow and disappointment. But this Chicago girl, Lady Curzon, viceroy of India, has proven herself worthy of the esteem and admiration of the civilized world. In her perilous sickness, she is the subject of universal concern. Not only in America, where the best are proud of her, but in England the highest pay her the tribute of supreme solicitude and desire, and India, over which she rules as social queen, is praying in their many ways that she might live.

The "Moody Bible Institute" plant represents an asset of \$350,000, free from incumbrance, and an annual expense account of over \$40,000; and that it trains annually over 1,100 students of both sexes. A large proportion of these are college-bred men and women, and many of the remainder receive in the institute a stimulus for further college or seminary work. There are also in the popular evening classes conducted in Chicago (taking the last two or three years as a criterion) over three thousand members.

Owing to the pressure of other things in the local congregations, it has been deemed wise and necessary to postpone the inauguration of the contemplated evangelistic campaign until the beginning of the new year. We look forward to that time and hope for the largest results.

Shields of faith are not made for the back.

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SOME OF THE OCTOBER MAGAZINES.

The Boston Cooking School Magazine for October is beautifully illustrated, presenting silver poplars, Japanese tea-houses, strange and familiar things to be found in markets of Jamaica and many things that have to do with the art of living.

In the October Harper's Mr. Swinburne writes a critical comment upon "Othello," illustrated by Mr. Abbell in the manner that has made each successive series of his Shakespearean drawings a delight. H. L. Nelson has an article upon Frontenac, and Frank H. Spearman writes of the first continental railroad. "On the Nile" is an interesting account of Egyptian travel, and Professor Newcomb deals with "The Extent of the Universe." Poetry and fiction are abundant. "In Necessity's Mortar," a story of Francois Villon and Louis XI., being illustrated in colors.

The illustrated magazine number of the Outlook for October is a woman's number, and presents a long list of articles relating to woman's interests, to the varied occupations of women, and to striking and interesting personalities among women. Among the articles will be found: "Some Women Writers," by Miss Jeanette L. Gilder of the Critic; "Women Illustrators of Child Life," by Elizabeth Lore North; "Settlement Workers and Their Work," by Mary B. Sayles; "Queen Alexandra and Her Gardens," by Mrs. E. Douglas Shields; "The Social Ideals of American Women," by Elizabeth McCracken; "One Woman on a School Board," by Anna C. Woodruff, and "The Maid and the Mistress," a discussion on domestic problems, by Mrs. Florence M. Kingsley (author of "The Singular Miss Smith"); "Barbara" (author of "The Garden of a Commuter's Wife" and "The Woman-Errant"), and Professor Lucy M. Salmon (author of "Domestic Service"). The story of this issue has a special fitness for a woman's number; it is by Alice Ward Bailey and is called "A Pioneer in Co-Education." This number of the Outlook, in addition to the articles relating to women's interests, is notable as containing the first sermon preached in the United States by the Archbishop of Canterbury. It has also the Outlook's usual weekly survey of the world of politics, literature and current history.

From Wine and Walnuts in Lippincott.

It seems that among our Hebrew brethren there is a church law which declares one who is at variance with another it unfit to enjoy the feast of the Passover. Hillel Cohen was anxious to observe this law. So one day, prior to the Passover, Moses Baum was surprised to see Hillel Cohen enter his (Baum's) pawn-shop. Without exchanging any formalities, Cohen said:

"Moses, I vas come aroun' to say dot I calls you one tamn Har de othah day. I wants to beg yo' pardon now, 'cause de Passovah vas so close; but I wants to say dot atfah de Passovah you vas dot same tamn Har!"

Men confess the presence of sin in themselves by their impatience with it in others.

SOME OF OUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the Christian Century who writes for it, a trial bottle of Vernal Palmettons (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

A man is not qualified for an umpire simply because he has learned to sit on the fence.

Heroism consists largely in doing duty, whether in war for the country or in missionary work for the cross.—A. J. Palmer, D. D.

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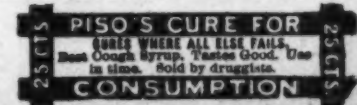
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The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only \$33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.



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